

UNITY

Freedom, Fellowship and
Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

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Editorial

*The soul wherein God dwells (what church
can holier be?)
Becomes a moving tent of heavenly majesty.
Though Christ a thousand times in Bethlehem
were born,
If he is not born in thee thou art indeed for-
lorn.
Pause there! Whence runnest thou? Thy
heaven is in thee!
Seek it elsewhere God's face you'll never see.
Why travel over seas to find what is so near?
Love is the only good; love and be blessed
here.
Drops mingling in the deep will all become the
sea,
So souls once blent with God a part of God
will be.*

Paulus Silentarius. A. D. circ. 550.

A HAPPY CHRISTMAS to all our reader!

THAT we might have the more space to devote, once again, to the words and thoughts suggested by that great life we celebrate each year with fuller sympathy and larger gratitude, we have postponed the report of the addresses commemorative of UNITY's friend, Dr. Dudley.

We do not feel that the old discussion in this week's paper of the relations between labor and capital is in any way out of harmony with the spirit which should pervade our Christmas number. The gospel of peace and mutual helpfulness and forbearance is the gospel of Christ, and we believe that, were Jesus to be reborn upon our earth, he would today concern himself largely with what we call labor problems. Col. Rend's discussion is one contribution to the solution of these problems, and we offer it to our readers for what it is worth. We should be glad if UNITY had space for fuller and more frequent discussions of practical meas-

ures for the furtherance of the Kingdom of Heaven upon earth.

ROBERT LOUIS STEVENSON will be missed. He died suddenly at his island home December 3d. Who does not remember the charm of that exciting story, "Treasure Island?" It reminded us of Robinson Crusoe, and like DeFoe's great classic it has appealed to young and old. Even Gladstone could not resist it, but sat far into the night following the adventures of its hero. Then of a very different character is the volume, "Virginius Puerisque," a gathering of short papers in essay style, fresh as the morning; and whether the genial author was recalling the past or looking into the future he was inspiring, strong, and true to the best that was in him. And Stevenson's best was very good indeed—his "Child's Garden of Verses" is already a classic, and, thanks to Ethelbert Nevin, several of these little poems have been set to exquisite music. We could go on naming his books. A lover of Stevenson never tires of the titles, for they carry one into a land of dreams, some of them rather uncanny, but all of them charming. He needed not the conventional love episodes to hold his readers; indeed he seemed at his best when telling a simple story of adventures in far-away countries where conventional men and women do not exist. But he could have a heroine as well as a hero. Beyond his books was the man himself. The world seems to know comparatively little about him, except that he was a beautiful character, devoted to his art, devoted to his wife, and to the people among whom he finally settled in Samoa. He was a Scotchman, and never tired of his own people. Surely his is a life to be remembered.

THERE can be no doubt that "the thought of man is widening with the process of the suns." Listen to the large, wise words of the Baptist Biblical scholar, President William Rainey Harper, in his magazine, *The Biblical World*:

Observe how each one of these religious leaders is a part of his own age both in personal life and experience and in religious activity. Jesus was no unnatural Jew, out of sympathy with his own times because beyond them. We can hardly conceive of him in India, or of Buddha in Jerusalem. All these great leaders use methods determined by time and place, whether it be Judea in the first century or Arabia in the seventh. The form of the message is modified for the people to whom it is brought according to their way of religious thinking, their heritage of past beliefs. These teachers all manifest and work in the human relations and conditions in which they are born, speaking in words which their brethren in the flesh can best understand, and to needs which they pre-eminently feel.

Wonderful underlying resemblances with these teachers develop more clearly the Christ's relation to them. In much he was no exception, no unique phenomenon. His methods and aims show similar characteristics to those of the other founders of religions. These characteristics are not found in their entirety in each one of the great non-Christian teachers, but there is not one who does not show some trait, some element of resemblance, examples of which are the following: The narrow circle of believers is first gathered. A few are impressed before the many are moved. The ultimate object of teaching is attained by the impact of spirit on spirit. There is no care to leave behind a written record of the preaching. The incarnation of it all in a few living men inspired by the founder's personality is enough. Hope and light are radiated. The imagination of after generations gathers a vast body of written material which reflects and idealizes the impression produced. The substance of the teaching deals with the elemental in human life and experience. Hence the same themes recur. Often similar thoughts are uttered. The deeds bear in many elements a common stamp and the persons attracted disclose a common character. The relation of man and God, man's past and his future, his sins, sorrows, hopes and fears—these things are the subjects of their discourse. Religion is the common center of their lives.

Such considerations may seem startling to some to whom they come as a novelty. But they only emphasize in a new way and illustrate with unexpected light the old truth of the wonderful adaptability of the life and teaching of Jesus to the human mind and heart. He is perfectly natural in his dealings with humanity. His doctrine is not something external, superimposed from without, to which man must adjust himself. It has already been adjusted to man, just as other religious teachers have sought to meet the wants of the human souls about them. Their likenesses in these matters are marvelously instructive, not as the devil's copies of the one and only true, but as "the testimony of the soul naturally Christian" to the perfect suitableness of the Christ to be "the Light of the World."

The Maximum Christ.

Men do not like to put a limit upon the superlative things of earth. We do not like to have a line drawn around our thought; we resent that which fetters action. So why should we put a limit to this immeasurable potency revealed in the life of earth's noblest?

"Draw who can the mystic line
Severing rightly his from thine,
Which is human, which divine?"

As we see this Judean figure, earth-rooted, law-conditioned, the normal Jesus, how it reaches up and up and up into the celestial realms, assuming God-like proportions, and how that measureless mystery we call God reaches down and back through the life of Jesus into the life of the disciples, on through them, leavening the lump of Roman hardness, vivifying with hope and prophecy the courageous masses of European paganism, touching with love the grim Goth, curbing with patience the restless Viking, qualifying with diligence the explosive Kelt, de-nationalizing Saxon and Norman, fusing them all into modern civilization. How through him has the divine reached down

into the home and into the heart of the individual, chiming the Christmas bells into melody, giving coherence to the universal song, articulating the universal message, "Peace on earth and good-will to men." Angels singing to the shepherds on the plains of Judea? No. Angels to all shepherds, on all plains, singing everywhere and always. There are divine reachings of God through Jesus to men, credible, indisputable, because they are akin to the divine reachings of God through other men, through all men. It is his way of dealing with men.

The maximum Christ is the highest reach of the human soul, not in fact, but in ideals; our maximum Christ is the highest nobility, the greatest tenderness, the largest reverence we can conceive. It is the human soul carried up to its highest perfection, the dream of the human heart, the spiritual pattern which broke upon Paul in his vision. It is an interesting study to see how far history in its constructive methods can carry Jesus towards that Christly ideal. The outlines of the life of the Nazarene are dim in many places, but there are enough of them seen to warrant us in discovering an immeasurable tenderness in him. The times into which he was cast were turbulent. The clash of races did not make for piety. Battle times are not the times to develop gentle souls, and still here was one whose touch was soothing, whose word was pacifying, whose presence seemed to be healing. Even now we can almost imagine his touch upon the feverish brow which drove away the ache. We can almost hear the tones that caused the tears to dry. He was the friend of the friendless. He befriended the upright spirit in the fallen. His was a heart in love with children and with flowers, and it must have been in touch with the birds and the fields. And are these not Christly graces?

Then, there was a measureless hope in his life. Whether he considered himself the Messiah that was expected, as some think, or whether it was the Messianic age which seemed to him imminent, as others think, he certainly had a gospel, a "good word," as the name implies, something that made men hopeful, something that caused them to take heart again in the face of political tyranny. In the near presence of political defeat and extermination, he spoke cheering words. There was a kingdom of God, explain it as you will, which to him seemed at hand. He was undismayed to the last, and who dare measure the potency of that hope, or fix the bounds of its source or of its tendency?

One thing more: He had a measureless power of endurance. He was the resistless Christ, the unrelenting advocate, the unbending prophet, an element too often left out of people's conception of Jesus. There is something debilitating in the Jesus of the artists. They have given him a face that is weak from sentimentality. There is a sickly sweetness about it that suggests the taste of treacle. I do not object to the feminine

element in the man, but it is a pity when that runs into effeminacy; and this is the case in the conventional Christ-head of the artists. This is why the Christ of Muncacksy, in his great picture of Christ before Pilate, is an inspiring and a more satisfying one. Here is the Jesus with a backbone; the Jesus that stood up undaunted to confront his foes; the Jesus that was not afraid to offend and could not be swayed by love any more than by fear; the Jesus that had the fortitude to face not bayonets—that is easy—but to face tears. Many a man can stand undismayed and receive a charging line of soldiers, who will run away from his post, turn his back on his convictions and his duties, when he is assailed by woman's tears, woman's pleadings and woman's love. When Daniel Webster was asked for the most sublime thought he had ever had, he said, "The thought of man's responsibility." That same thing filled the philosopher Kant with an awe akin to that awakened by the stars in the heavens; and so this highest element, perhaps, in the human soul, finds immeasurable revelation in Jesus. When he could do nothing else he could stand. When he could not argue he could declare; when he could not live any longer he could die undaunted, and in his death mingle his fortitude with tenderness, his loyalty with love. We like to look back across these eighteen centuries and catch the pitying smile, the radiant hope upon that face; but most of all we like to look upon the inflexible face that like the great stone face in the Franconia Notch, looks down upon the passing world undaunted, unmoved, amid storm and sunshine, success or failure,—there he stands. We do not find it hard to transfer the lines which Maurice Thompson inscribed to Lincoln, as still more fitting to this superlative spirit of Judea who suggests a measureless endurance.

"His was the tireless strength of native truth,
The might of rugged, untaught earnestness;
Deep-freezing poverty made brave his youth,
And toned his manhood with its winter stress
Up to the temper of heroic worth,
And wrought him to a crystal pure and clear,
To mark how nature in her highest mood
Scorns at our pride of birth,
And ever plants a life that must endure
In the strong soil of wintry solitude."

It is upon some such road as this that we must travel towards our highest Christmas joys. We are to find our maximum Christ along these human lines, grounded in lowliest helplessness, capped by divine poetry, heavenly philosophy, world-studying science. It was on this road that Jesus traveled on his way to such Christship as has been given him in the world. The maximum point is not yet reached, for Jesus is unintelligible except to him who brings his human experience to the study of his character, and when bringing such to this study, Jesus becomes a benignant spirit, a sustaining master, a reclaiming and redeeming savior.

AN Acceptable Christmas or
New Year's Gift....
A year's subscription to UNITY.

Contributed and Selected A Golden Legend of Jesus.

REV. WILLIAM BRUNTON.

Christ's child home was by the mountains
Overlooking plain and sea;
Sylvan shades and flowing fountains
Blest the land of Galilee:
There the summer, soft and tender,
Reigned the queen of earth and air;
Happy months their gifts surrender,
Bloom and beauty everywhere.
Groves of palms arose so stately,
Carpeted with grasses green;
Merry children loved them greatly,
Often there in sport were seen:
On a day of wondrous gladness,
Out they went in pleasant play,
To the four winds casting sadness,
As we do the first of May!
They would imitate the nations,
Choose a King and hold him great;
Smiling courtiers had their stations,
Jesus ruling them in state:
On a throne of turf and flowers,
High he sat amid the throng,
Bright as humming birds, the hours
Passed in games of mirth and song!
On Christ's head a crown was gleaming,
Thornless roses fine and fair,
In his hand a palm-branch streaming,
O'er his shoulders waved his hair:
Round his neck a chain was twining,
Made of lilies, not of gold,
Cherub faces near him shining
Were a picture to behold!
There they bent in cheerful duty,
Marched as soldiers, blew their reeds,
Marveling at his royal beauty,
Gentle words and kindly deeds;
Strangers came and bent before him,
Wandering by that winsome way;
All alike they must adore him,
None refused that lovely day.
Or refusing, when they saw him,
With his heavenly eyes of blue,
Beautiful as artists draw him,
He at once their homage drew.
There was court with such pure pleasure
Palaces have never seen,
Merriment beyond all measure,
In the forest glad and green!
But alas! the world has sorrow,
In its sunshine shadows fall;
Accident and anguish borrow
Balm of pity from us all:
So there passed, or would have passed,
Men, a sick boy bearing by,
In his face the look was cast,
Saying he must surely die;
All in haste the group were pressing,
When the children bade them stay,
They Christ's princely power confessing,
Might proceed upon their way;
Much they pleaded to be going,
But the children would not hear,
So like streams to valley flowing,
They to Jesus quick draw near.
There they tell their piteous story,
How the youth they bore along,
Near a cavern dark and hoary,
Bitten was by serpent strong:
On the mountains he'd been seeking
Faggot-wood and eggs that day,
They, attracted by his shrieking,
Went, as he adying lay;
They would bring him to his mother,
That she see him ere he died,
She of children had no other,
"Let us go at once!" they cried.
Oh, the sadness of our losses,
Of perplexing pain and woe!
Heavy are our cares and crosses,
On the flowers falls the snow!

Jesus answered with that feeling,
Only wisdom knows to give,
"For the child there shall be healing,
Fear ye not, the boy will live!
Let us seek the place of sadness,
Where the serpent long has hid,
Homeward ye shall turn in gladness!"
Which in very truth they did,—

For the serpent, at Christ's bidding,
Sucked the poison from the boy,
All his system swiftly ridding
Of the ill that would destroy,
Then the creature died of terror,
While the child at once was well;
Afterwards, so saved from error,
This disciple loved to tell!

Theodore Parker's View of Jesus.

Theodore Parker has been recently quoted, in an orthodox sermon, in such a way as to mislead some as to Parker's real opinion and estimate of Jesus. The following extracts from his discourses are therefore reprinted here as samples of his many and repeated utterances concerning the Great Teacher:

"I do not believe in the perfection of Jesus, that he had no faults of character, was never mistaken, never angry, never out of humor, never dejected, never despairing. I do not believe that from his cradle to his cross he never did, nor said, nor felt, nor thought, a wrong thing. To say that was his character, I think would be as absurd as to say that he learned to walk without stumbling, or to talk without stammering, or could see as well at three hours old as at twelve years, and could reason as well at thirty days as at thirty years. God does not create monsters, he creates men. I cannot say that in his popular teachings there are no errors. It seems to me very plain that he taught the existence of a devil; that he ascribed evil qualities to God, wrath that would not sleep at the Day of Judgment; that he believed in eternal torment. His prediction that the world would soon be destroyed, and that the Son of Man would come back in the clouds of Heaven, and that this should take place during the life of men then living, was obviously a mistake. So with the promise of temporal power to the twelve apostles. All this shows the limitations of the man. Men claim that Jesus had no error in his creed or his life, no defect in his character. Then of course he is not a man, but God himself, or a bare pipe on which God plays; and in either case there was no virtue, no warning, no example in the man. And I think that Jesus would be the last man in the world ever to have claimed the exemption that is claimed for him by the clergy in all Christian lands. I know that what I say is a great heresy.

"I think that Jesus of Nazareth was greater than the Evangelists supposed him to be. They valued him for his miraculous birth and works, because he was the Hebrew Messiah. I do not believe his miraculous birth and works, I am sure he was not the Hebrew Messiah. I should not think him any better for being miraculously born; the common birth is good enough for mankind.

"He was a great man, and of the highest kind of greatness; not without faults, but the manliest of men; not without errors in his doctrine, as it has been reported. He called men off from a dead Deity to a living God, from artificial sacraments to natural piety and morality. He preached natural religion, gave men a new sight of humanity. It was too great for them. The first gener-

ation said he was a devil, and slew him; the next said he was a God and worshiped him. He was not a God, but a man showing us the way to God; not saving us by his death, but leading us by his life."—*Rev. E. B. Payne's Church Column in Berkeley (Cal.) Daily Advocate.*

What the Churches Can Do toward Solving the Present Social Problem.

Space precludes our publishing the whole of the paper read by Col. Rend at the Streator Conference in the symposium on the above subject. We make room for the opening and the closing part of the paper. Our readers, in addition to the merits of the matter itself, will be interested in catching the echoes of a man who on that platform spoke from the standpoint of capital and the Catholic Church, and one who himself has had large experience as an arbitrator and knows what can be done in the spirit of conciliation. In a private letter from Mr. Rend to us since the Conference he says, "Were I to prepare a paper again upon a labor question for a public occasion, I would confine my discussion to the all-important feature of voluntary conciliation. A recital of my experience in settling labor disputes by this peaceful and humane agency might prove of some public interest."—*Editor.*

This Congress is a most promising event, deserving universal congratulation on account of the liberal motives by which it is inspired and of the grand objects it seeks to attain.

Called in the truest spirit of fraternal friendship, it is convened to discuss matters of moment to the individual, to society and to the state. It is a happy exhibition of the growth of liberality in sentiment and action among men entertaining various beliefs and diverse views upon matters of religion. It presents a beautiful example of the peace and concord, and the good will enjoined and inculcated by precepts of divine law. I rejoice to see the splendid dawning of this auspicious day of enlightenment in the world's history that is fast dispelling the dismal darkness of religious bigotry and religious hatred. Everywhere the modern mind has begun to free itself from the shackles of past prejudices. Toleration of thought, respect for honest conviction and fraternity of feeling seem to be growing everywhere among men of every creed. This Congress, composed of representatives of different religions, is a magnificent illustration of the progressive spirit of the age. It is more,—it is a beautiful example of the practice of the golden rule and of that greater command of religion that enjoins the love of our neighbor as the highest and holiest duty next to that which we owe to Almighty God, the great common Father of us all.

This Congress seeks to investigate, among other problems, the social problem of labor. The good of society, the uplifting of the masses, the promotion of peace between capital and labor, the conservation of our common rights and our common liberties as citizens of a common country, are the common concern of men of every creed. The social problem of the relations between capital and labor is one of vast significance. It is now agitating the entire civilized world. In most of its phases, it has been discussed in every period of the world's history. It presents today certain new aspects due to changes in methods of production and consequent enormous growth of wealth. Certain parts of this problem are easily solved, while others are so complex in their nature and so full of difficulty as to baffle the best efforts of the human intellect.

In its entirety this problem can never be solved, or at least not until human nature becomes changed and until the day of the happy millenium arrives. When this world shall have become a terrestrial paradise, then and not until then will selfish interests cease warring against each other. Then and not until then, will ideal justice, so

greatly admired and so ardently longed for, become a living reality. But intelligent investigation and honest effort can accomplish vast improvements in the direction of industrial peace. It is wisdom to confine the discussion of this social question within the bounds of the practical and within limitations in harmony with the best experiences of mankind. As this problem involves not only material interests but also spiritual interests, spiritual duties and spiritual obligations, its discussion and treatment lie largely in the domain of the ethics of religion. It then becomes the duty of all the churches to investigate this social problem on moral and religious grounds. The investigation should be searching and impartial. It should seek to find out truth and expose and condemn errors. It should lay bare to the public gaze, the frauds, the impostures and absurdities of the great social heresies of the day. It should investigate the various new social theories taught and promulgated so widely in this and other countries.

It should not only inquire into the correctness of the abstract principles proposed for the treatment of this labor question, but also should search the pages of history and the records of man's experience in order to determine whether these principles in practice have proved valid and efficacious.

* * *

It is best for the interests of both labor and capital and for the interests of the general public that the state shall interfere as little as possible with freedom of contract in the industry and business of the nation.

Voluntary arbitration wholly free from any state compulsion deserves the highest praise and the greatest encouragement. It is a system of fairness and enlightenment. This pacific agency should be more generally employed in composing the differences between capital and labor. But superior to this, and the very best means of all, is the plan of voluntary conciliation where the representatives of capital and labor meet from time to time, or when occasion requires, to discuss their respective rights and duties and settle their relations by reason and intelligence, guided by a spirit of fraternal kindness. For many years I have taken part in conferences of labor conciliation for the settlement of the coal mining industry of several states. I had the honor of presiding over the first meeting ever called in this country to establish labor conciliation in the coal mining industry. In behalf of this humane and pacific agency I issued the first general address to the coal miners and coal operators of America. My experience with this intelligent and splendid method of dealing with the problems of labor convince me that it is by far the most potent of all means of promoting peace and friendship between the workman and his employer.

Conciliation confers a mutual benefit and a mutual blessing upon both capital and labor. It confers benefits and blessings upon the general community. For several years this conciliatory plan secured peaceful relations between miners and operators in the coal regions of several states. Its abandonment brought on the great general strike of last May and June, which cost direct losses in money to the interests immediately involved of over \$30,000,000 and also cost many valuable lives. While the system of labor conciliation was in operation, the two principles were recognized, of dealing with organized labor and of employing arbitration as a final mode of adjustment. At the various annual meetings held between the miners and operators, the differences at times seemed to be irreconcilable, but by discussion and the exercise of a spirit of

mutual fairness one difficulty after another was overcome until a final and unanimous settlement was reached. In our joint conferences during several years, both parties recognized that the great labor question in its treatment calls for the use of reason and argument, and also for the exercise of patience and forbearance. We believed that mutual good will, mutual fairness and mutual concession above all things best harmonized the two great interests of capital and labor. This splendid system of settlement of the labor question is one of enlightenment and humanity. It is superior to all others. There are certain facts and certain principles that capital and labor should treat with respect both on account of their justice and their expediency. Capital should concede to labor its right to organize and treat with it in its organized form.

It should be borne in mind that labor is endeavoring to emancipate itself from the shackles of the slavery of past ages. Labor unions have done much to raise the laborer from his former servile and dependent position. In most industries, labor unions are necessary to enable the workmen to protect their rights and interests. Properly conducted under the control and guidance of fair, honest and intelligent leaders they bestow benefits and blessings upon their members and at the same time bring advantages to the general public, whose welfare is best served by the maintenance of decent standards of wages. Prosperous labor is essential to a prosperous state. Without the protection afforded by united defense the individual workingman is weak and helpless in opposing the greed of avarice and the wrongs of oppression. The ancient adage that "one man is no man" applies with particular force to the isolated laborer engaged in the great producing industries. Upon the principle that "in union there is strength" the entire structure of organized labor rests. It is not only the right but the duty of workmen to form these associations for their mutual protection. Unions, like other organizations, are good or bad according to their purposes and conduct. The labor guilds of mediæval times were called into existence by the necessity of workmen uniting together to resist the rapacity of the powerful lords. At first they conferred benefits upon civilization. Afterwards these sworn fraternities themselves became odious oppressors. The modern union formed for the liberation and protection of labor also often becomes in this age and this country a most dangerous power. At times it is an outrageous despotism. Union leaders and labor agitators very frequently dictate unjust and unconstitutional laws that are enacted by politicians, influenced by dread of unpopularity and loss of the laboring vote. The labor agitator sets up his union oftentimes as an *imperium in imperio* in state and national politics. Unions often debar the American boy from the right to learn a trade whereby he can earn an honest and independent living, while at the same time they admit to their membership the alien communist, ignorant of our language and hostile to our laws, immediately on his arrival from a foreign land. They often boycott, intimidate and even murder the unfortunate man who incurs their enmity by daring to exercise his God-given right to labor for his livelihood. Under the leadership of a Debs they declare war upon the great interests of the entire American people. When the public peace is violated and our government insulted and defied, as was the case a few weeks ago in Chicago and elsewhere throughout the country, the most rigorous punishments should be visited upon

the guilty authors of such an insurrection. The perpetrators of the crimes then committed against the laws of our land and the interests and safety of society should be brought to justice and be made to suffer the severest penalties. If these grave abuses are allowed to continue and to grow, we shall soon have no government worthy of the name. Instead, we shall have the chaos of anarchy and the reign of terror. In America, as in ancient Rome, when sedition arises and insurrection threatens, then the safety of the government should become the highest law. Then, as in ancient Rome, "the chief executive of the Nation shall take care that no harm comes to the republic."

It can be said that the leaders of labor unions are often able, honorable and upright men, whose influences are most salutary in every way and who believe that their unions are for mutual defense and not mutual aggression. These men deserve the respect and confidence of the representatives of both labor and capital. The capitalist should treat with proper consideration and respect the rightful claims of labor. He should not look upon labor as a mere commodity. He should remember a fellow man stands behind this labor. He should remember that this labor is owned by a spiritual personality, with sacred rights. He should remember that "the laborer is worthy of his hire" and that the vengeance of Heaven is threatened upon the oppressors of God's poor. He should remember that his wealth is a power in his hands to be used for good and not for evil. He should remember that at best the lot of labor is one of trial and hardship. He should remember that when he hires labor and pays it its wages, he has only in part discharged his duty. He owes those under him both sympathy and kindness. He owes them just and considerate treatment. This great question can be solved largely by conciliation and by arbitration and above all by wise individual efforts on the part of both capitalists and laborers in their dealings with each other. The precepts of moral law are far superior to the edicts of statutory law in the adjustment of the labor question. The churches can do much to conciliate industrial relations and to instruct and enlighten both the capitalist and laborer in the sublime truths of religion that inculcate fraternal love and good will among men.

Gifts.

The great philosopher Bacon in one of his essays, alluding to the making of gifts, says something like this: "Remember Æsop's cock that preferred a barley corn to an inestimable pearl." This warning is especially applicable in the making of presents to children, because a gift to a boy should not only be something that he will prize highly, but an article that will prove beneficial to him. A well brought-up lad of very limited years readily understands that fragile toys are useless things, while those articles of utility that men value, by virtue of youthful instinct which compels admiration for anything that is suggestive of manliness, a boy fully appreciates. Boys have been induced to take a decided interest in gardening and botany because of their parents having made them presents of gardening implements. In the same manner has many a young man found himself when grown up more or less a master of carpentry. Give a boy a watch and it will not be long before he can tell the time, a pony he learns to ride, a boat and he learns something of seamanship, and so on *ad infinitum*. Practical knowledge is the best of all for the formation of character.—*The American Youth*.

Church-Door Pulpit

The Father and the Son.

A SERMON, PREACHED IN THE CHURCH OF THE DISCIPLES, BOSTON, DEC. 3, 1893, BY THE REV. CHARLES G. AMES.

I and my Father are one.—JOHN x. 30.

A minister of my acquaintance was once reading the New Testament with his little boy, on a Sunday afternoon. When they came to this passage, "I and my Father are one," the little fellow broke out with delight, "Just like us, isn't it, father?" The simple, transparent mind of the child seems to me to have taken the deep, rich sense of the words of Jesus far more truly than the theological dogmatists of Christendom have done. Let us take this saying, not as the statement of a mystery, given by authority, which we must blindly accept or be doomed, but as the expression of a spiritual experience which we may share and be blessed. It is an utterance of the deepest life of the soul, the conscious union of the little man with the great God. It encourages us to aspire to that lofty height where doubt and fear are forgotten in sacred repose and content, and in the innermost quiet of perfect love. It is with a longing upward look toward that summit of purity and peace that I wish to speak of the God and Father of Jesus as the God and Father of us all.

When we call the divine spirit our Father, we borrow a word from a very sacred human relationship; we imply that our being is derived and dependent; that the mysterious Power which is above us can be trusted and loved, and deserves our entire and happy obedience. We get, also, a hint of a truth that lies much deeper, namely: the divine element in our own nature and the greatness of our possible destiny. Our poor, weak, blind humanity, immersed in worldly and animal conditions, is like a seed buried and waiting in the cold clod, yet stirred and thrilled by the penetrating warmth of spring, which melts the chain of frost and wakens up the inward life. Our first throbs of true feeling are full of promise; they are the small beginnings of great things. Will there not be a time when the flower shall unfold in the air and light, and the soft cloud of fragrance shall rise like a whispered salute to the lord of the summer skies?

"Silently speeds the secret
From the loving eye of the sun
To the willing heart of the flower,
And the life of the twain is one."

And will there not be a time when our souls shall come forth, in response to the call of God's loving light, to unfold into holy bloom and beauty, and we, too, shall know that our life is kindled and fed from the Central Fire?

I have just told of the little American boy who felt himself one with his human father. Let me speak of another,—a little Jewish child, son of a carpenter in a country town. In his home and in the synagogue he heard them read from venerable writings, which spoke of the Creator of the world as the heavenly Father, a mighty Being, filling eternity, yet dwelling in the lowly heart. And the child took it all for reality; the thought filled his mind with light and flooded his soul with feeling,—a simple, natural feeling that he must live like a child of the Highest. As he grew, this feeling grew. He may have had his boyish faults. The mother who chided him at twelve must often have had occasion to guide and check the growing lad; for how can one grow in wisdom without unlearning a world of folly? In his youth he must have been tempted in all points, as we are; that is, he must have felt a conflict between his lower impulses and his higher aspirations. But he was kept pure

by the strong, all-mastering feeling that he belonged to the heavenly Father's family and must live a heavenly life.

What a sorrowful day it must have been when his eyes were opened to see the sins and woes of the world he had come to live in! Men called God their father, but it did not give them comfort; they did not obey His laws; they did not live together as brethren. Surely they did not know him. And would He be angry with them? No; every day He made His sun to rise on the evil and on the good; every season He sent His rain upon the just and upon the unjust; His bounty was offered alike to those who would take it and to those who rejected it; and it must be the Father cared for all His children alike. Ah! if men only knew the Divine Love, they would surely only rise into the Godlike life! Ah, if these wretched prodigals, living on husks, could only know how wide open and always waiting are the Father's house, the Father's arms, the Father's heart! The young Hebrew felt his own heart filling and swelling and burning with pity and longing to bring men to a better life. What could he say, what could he do, to waken in those around him the feeling of sonship, that they, too, might learn the blessedness of knowing, trusting, loving and obeying the universal Father.

How could he doubt his own inspiration? The compassion he felt for mankind was surely a part of God's own pity for his straying children. The impulse to seek and save the lost took possession of him like a mission; his faith in the Divine Love shaped itself into a message of glad tidings to all people. It was no whimsey of his own; it was the very word of God. How he must have longed for wings to fly, like an angel, through all the land and all the world, proclaiming the truths which were consuming his heart like a fire! It was not strange that almost as soon as the custom of his people would let him speak in public, they saw him take the place of the teacher in the synagogue, and heard him cry, in the language of an earlier prophet, "The spirit of the Lord is upon me; because He hath anointed me to preach the gospel to the poor!"

But what had he to say? what was the burden and substance of this new word? Fortunately we have some reports of his discourses, though imperfect and fragmentary. It was impossible that such a voice should fall into silence; and it has been sounding on in the world for more than 1800 years. It was, it is, it ever will be, the Gospel of the Fatherhood and Brotherhood, of the possible unity of all spirits with the Supreme Spirit,—a unity to be realized by each man as fast and as far as he becomes like God in the ruling principles of his life, and like God in his love of God's creatures.

Jesus had a right to testify of this unity, because it was the central fact and outshining glory of his own life. Of course he was misunderstood. Because he spoke of his sonship and oneness with God, men came to call him God's only son; they even came to call him God; and in so doing they used his name to obscure the very truth to which his lips and life bore witness. In the Sermon on the Mount, in speaking of God, Jesus *once* uses the phrase, "My Father," and fourteen times the phrase "Your Father;" while in the only form of prayer he ever gave he has taught all mankind to say "Our Father." Does this indicate that he claimed a monopoly of divine sonship? It is true that the prevailing tone of the Fourth Gospel gives color to this idea; but this originated later, when his simpler teaching had come to be seen through the haze of Platonic philosophy.

I think, to the mind of Jesus, the vital and spiritual relationship of humanity to divinity was the whole of religion. It was the kingdom of Heaven, the pearl of great price. It was the good tree that would bear all manner of good fruit. For when a man becomes aware that he is the child of the perfect Spirit, when this feeling takes full possession of him, it will be like a new birth, he will rise out of the sordid, sensual and selfish life; he will become a partaker of the divine nature. And as he rises toward the highest character, he will attain the highest rank.

So, Jesus, having conquered his own weaknesses, and won the assurance of sonship, called all men to share the same blessedness, by submitting to the divine Spirit in themselves. To believe in him was more than to believe in him, it was to believe in Him that sent him. That spirit would fashion into the family likeness all who received it. The love of God would produce love of man; thus the feeling of brotherhood would spread and the sin of the world—the reign of selfishness, which separates men from God and from each other—would be removed. To die for such a cause would indeed be to taste death for every man, and his blood would become the blood of cleansing.

So this young Hebrew prophet said to himself, "If I can bring men to accept the Fatherhood of God,—not as a mere doctrine, an empty form of words, but as a law of life, a fact of their own inward experience, an inspiring motive, shaping character and governing conduct,—it will be like saving the lost and raising the dead, it will bring a new heaven and a new earth."

Conscious of his own complete identity with the Father, he knew that all who shared his kind of life would be identified with himself as truly as with God. And he had learned from his own experience that the Father reveals himself to everyone who becomes as a little child. This was his doctrine of the Holy Spirit. The symbolism of the Father, Son and Spirit, however distorted by dogmatic interpretations, has helped the church to preserve through the ages the most precious truths with which Christianity has enriched the world. Alas that the dogmatists have obscured the inward meaning of their own phraseology!

Emerson says, "The story of Jesus is the history of every man writ large. . . . One man was true to that which is in you and me."

When the prophet of Nazareth says, "The living Father hath sent me, and I live by the Father," he seems to be giving us the secret of his own life. But is this peculiar to him? No, indeed! If the smallest insect or lowliest grass blade could read the mystery of its own existence, it might say, "I live and move and have my being in God." But the insect and the grass blade cannot read this mystery, nor can man read it until it is made known to him as a revelation of the spirit to the spirit; just as he cannot read music till his own musical faculty awakens. What, then, is peculiar to Jesus? This: That he did read the mystery of spiritual life; that he did realize this unity with God, so clearly and vividly as to become its interpreter for all the rest of mankind.

The life of Jesus was derived and dependent. He did not create himself, any more than does the insect or the grass blade. He was a man of prayer, of trust, of obedience. O, that each of us could dare to say what he so deeply felt, "Therefore doth my Father love me, because I do always the things that please him!"

But in this close and unobstructed union with the Source of Life, any of us would surely have access to larger measures of power, as well as to larger measures of peace.

Whatever wonderful works Jesus may have done, it seems certain that he encouraged his disciples to expect that works equally great, and even greater, might be done by any man who would come into harmony with the unseen and infinite Almighty.

Now, perhaps, we can see the mistake of Christendom. It is not a mistake to see in Jesus the great Son of God; nor to see in his life and death a manifestation of the love of God. It is not a mistake to hail him as the Father's messenger, nor to honor and love and follow him as the world's great spiritual leader, the human author of a divine movement. But the Christian Confession becomes real and rational only when Jesus takes his place as a man among men, pre-eminent among many brethren,—a prophet whom the Lord raised up as he raised up Moses, Samuel, or Isaiah, and as he has raised up leaders, inspirers and benefactors of the people in many a land and many an age.

But it is a mistake to limit the methods of salvation to what God did in the person of that young man who left the earth 1800 years ago. It is a mistake to suppose that our spiritual welfare depends on our believing anything whatever, however true, about the person or the rank of that Hebrew prophet, except as such belief opens our minds to the higher truths he came to teach, and draws us into sympathy with the quality of his life. It is a mistake to suppose that the Spirit of God can reach the hearts of men only through that historic son, instead of through the spirit of sonship which he illustrated, and which is equally possible to all souls.

We worship the God and Father of our Lord Jesus Christ, and we see in His greater son our fellow-worshiper and our brother. If the first of all the commandments is to love God supremely, our highest gratitude is due to the teacher who has shown us that God is supremely lovely. If Jesus himself had made anything else central—if he had put himself in God's place, if he had pointed to his own cross rather than to the inspiring Spirit which made him willing to suffer, and had stopped there—he would have been only one more blind leader of the blind; he would have added only one more to the long list of false and foolish teachers. But he did not stop there. These are only way-stations, or secondary symbols of something higher than themselves. If he calls himself the Way, it is the way to the Father. If he dies on the cross, the innocent victim of human hate and malice, he suffers, the just for the unjust, to bring us to God. If he points to the ancient Scripture, it is only that we may see the footprints of God in history, the sign that He who spake in times past will continue to speak, and that the Spirit of Truth will ever be the teacher of new and timely lessons to mankind. And he points just as freely to nature as to Scripture; to birds and lilies, to men, women, and little children around him, as to Moses and the dead prophets. The mission of Jesus, like that of every other enlightened guide of men, is to lead us to the Source of light and love, that we may have life, and have it more abundantly.

Let me speak to the doubter. Can you believe that some wise Power has fitted up this world as a habitation for mankind, has taught all the creatures to care for themselves and their children, has given wisdom to law-givers, inspiration to poets, skill to artists, and do you yet find it difficult to believe that that same Power has found a place in the program of world-history for giving instruction and guidance whereby mankind may find the way upward into pure, noble, blessed life? Can you be grateful for Plato

and Socrates, Shakespeare and Milton, Tyndal and Huxley, Washington and Lincoln, Faraday and Edison, and yet think it a superstition to recognize in "the blessed Jew" the highest benefactor of them all?

Ah! perhaps it is because we preachers have insisted on taking Jesus out of the order of history and making him a supernatural personage; because we have not held him up as a glorious example of humanity, but as a miracle of divinity. Men who mean to be reasonable ask how is this,—that the Infinite and Universal Being, who made all worlds, should appear on earth as a little child, and should grow up as a boy in a carpenter's family, should eat and drink and sleep and weep and suffer and pray, and die like other men? The more they think about it, the harder it is to believe it. It does not help them to be told that they had better not think about it, but take it on trust. For, suppose it should happen now; suppose just such stories should be told of some good man here in Boston: that he was not really a man, but God in disguise. Could any amount or kind of evidence make us believe that? If he said it himself, should we give it credit? If we knew that he healed the sick, that he called back to life some that were thought dead, would any of us say: "This must be the Almighty Maker of the universe? O miracle of miracles! We see the Lord of heaven and earth walking our streets, preaching in our churches, accepting invitations to dinner, getting weary with his journeys, and grieving because people pay so little attention to his words." And yet it might be reasonable to say: "This is a wonderful man; he speaks as one inspired; and no man could do these mighty works unless God were with him. He makes it easier to believe that God is with us all." This is precisely what some fair-minded people felt and thought and said, eighteen hundred years ago, in Nazareth and Capernaum, in Jericho and Jerusalem. I think we may join with them and with all the Christian ages in shouting "Thanks be to God for His unspeakable gift! Thanks for the great Son of Man; for in him was life, and the life was the light of men."

Just as we see in a perfectly healthy person a full-sized illustration of the divine plan for our bodily life, so we see in Jesus what the spirit of God can do for a man who yields to its power. In giving anything whatever, the giver always gives something of himself. And in receiving good men, we all receive something of God. Bunsen, dying, said to his dear old wife, "In thee have I seen the Eternal." Thus, in the Son we see the Father; thus in our every perception of what is just, honest, true, pure or lovely in any human life, and even in the desires of our hearts, we receive revelations. The worst thing about our perverted Christianity is, not that it asks us to look to Jesus, but that it uses his historic image to throw into eclipse the divine authorship and meaning of our own time, our own neighbors and our own souls, so that no one of us dares ever hope to say of himself, "I and my Father are one." Yet we are learning from such events as the Parliament of Religions, and from all the best voices of humanity, that the deepest and most hopeful fact of our nature is our aspiration for oneness with God.

"We are his offspring." This saying of a pagan poet was adopted as a text by the Christian apostle. It is the deepest of all realities. This stone which the builders have rejected must be made the headstone of the corner; for it is the foundation of that universal religion which glorifies God by glorifying man. Our great debt to Jesus is that he has helped us to understand ourselves:

that he has held his own spirit up as a mirror to our deeper nature, reflecting back the picture of our sonship, of which we had not been aware. The mild divinity veils itself in our humanity; the life of the heavens waits to unfold in the life of the earth, like the germ in the seed. This is our help and hope, our joy and crown. "Beloved, now are we children of God. It is not yet made manifest what we shall be. But we know that when it shall be manifested, we shall be like Him, for we shall see Him even as He is. And everyone that hath this hope set on Him, purifieth himself even as He is pure."

The Home

Helps to High Living.

Sun.—He that followeth after righteousness and mercy findeth life.

Mon.—A friend loveth at all times.

Tues.—Before honor is humility.

Wed.—He that hath knowledge spareth his words.

Thurs.—A true witness delivereth souls.

Fri.—The heart of the wise teacheth his mouth.

Sat.—Where no counsel is, the people fall.

—Proverbs.

Mother and Child.

Oh, not alone because his name is Christ,

Oh, not alone because Judea waits

This man-child for her king, the Star stands still.

Its glory reinstates,

Beyond humiliation's utmost ill,

On peerless throne, which she alone can fill,

Each earthly woman. Motherhood is priced

Of God, at price no man may dare

To lessen, or misunderstand,

The motherhood which came

To virgin sets in vestal flame,

Fed by each new-born infant's hand,

With Heaven's air,

With Heaven's food,

The crown of purest purity revealed,

Virginity eternal signed and sealed

Upon all motherhood!

Oh, not alone because His name is Christ,

Oh, not alone because Judea waits

This man-child for her king, the Star stands still,

The Babe has mates,

Childhood shall be forever on the earth;

And no man who has hurt or lightly priced

So much as one sweet hair

On one sweet infant's head,

But shall be cursed! Henceforth all things fulfil,

Protection to each sacred birth,

No spot shall dare

Refuse a shelter. Beasts shall tread

More lightly; and distress

And poverty and loneliness,

Yea, and all darkness, shall devise

To shield each place wherein an infant lies.

And wisdom shall come seeking it with gifts,

And worship it with myrrh and frankincense;

And kings shall tremble if it lifts

Its hand against a throne.

But mighty in its own

Great feebleness, and safe in God's defence,

No harm can touch it, and no death can kill,

Without its Father's will!

—From H. P.'s Christmas Symphony.

Grandpapa's Cup.

Last Christmas, one of grandpapa's children presented him with a very pretty cup. It was of white fluted china, with a deep crinkled edge of gold; on one side was a posy of palest pinks, from which spread tiny green leaves and tendrils. It was a generous cup, for the donor, knowing that grandpapa, like most elderly people, enjoyed a good cup of tea, and plenty of it, had searched all the china stores in the city, to secure the largest that could be found. Unique and chaste in design, it was a beautiful cup, and grandpapa enjoyed many a fragrant draught of tea and coffee from its capacious depths. Grandpapa had a cheery disposition, and a generous soul; he was a friend to tramps and vagrants; in his younger days often an hon-

rode guest among gipsies, who would never steal his chickens or touch, without leave, even a stick belonging to him. He was the protector of the poor and unfortunate, impoverishing himself to feed the hungry and clothe the ragged.

In the summer grandpapa was called away from earth's heat and turmoil, to rest "in green pastures beside still waters." His cup was reverently placed on the top shelf of the china closet, beyond the reach of careless hands or mischievous little fingers.

One chilly morning a youth came to the door, and asked for a cup of coffee. The family were at breakfast, and all the cups, except some tiny ones, were in use.

"Give him grandpapa's cup," piped little Phil, one of grandpapa's "Beauty boys;" the one to whom grandpapa's last words were a benediction.

The mother hesitated a moment, then took the cup from the shelf, and, filling it to the brim with the fragrant Mocha, passed it to the gaunt and shivering youth beside the kitchen fire.

Another day a miserable specimen of a tramp, old, ragged and dirty, with tousled hair and matted beard, came just as the mid-day meal was cleared away. He looked so filthy that wisdom whispered, "Send him away," but he pleaded so hard for "a bite and a sup," that the mother's heart relented, and she invited the rough-looking guest into the dining-room, made him some fresh tea, and, having nothing better in the house to eat, set before him a plate of soda crackers with two slices of stale bread. He ate every bit; emptied the cup twice, and stayed two hours entertaining the head of the household with seafaring stories, for in earlier life he had "been before the mast," as he termed it. Finally he departed, loading us with blessings, and declaring that he never enjoyed a meal more in his life. And we were equally grateful for the society of the garrulous old gentleman. He made us see how much cause we had to be thankful.

The next that came was a woman; with pallid face and wearied mien, an old shawl over her head; her feet in well-worn slippers;—slight protection from the piercing cold. She did not beg, but came to ask us to advance some money on a muff, a relic of better days. With quivering lips and deep set eyes she told us that her husband was out of work and sick; they had three little children, and there was no fire or food in the house. This was on Thanksgiving day, early in the morning. We had not begun our breakfast but the coffee was bubbling on the stove, the sausages were sizzling in the pan, potatoes were frying, crisp and savory, and the buttered toast was being kept hot in the oven. What could we do but ask the poor woman to share our bountiful repast, bring down grandpapa's cup again from its shelf, pay a good price for her muff, and send her on her way rejoicing?

'T would weary the advocates of organized charity and machine-made mercy to tell of all the beneficiaries of that cup. We no longer keep it on the shelf. It is in almost daily requisition, and as the "Beauty boys" often say, nothing would please grandpapa more than to see it so used. They who turn away the poor empty-handed from their door, miss a great deal, and lose many chances of learning lessons of patient endurance, and long-suffering from their less fortunate brothers and sisters; for "Mercy is twice blessed; she blesseth him who gives and who receives."

We trust this Christmas may not pass without a draught from grandpapa's cup bringing consolation and refreshment to some parched lips and aching hearts.

MAY R. HAYMES.

UNITY

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Notes from the field

Anamosa, Ia.

Rev. Charles Graves, who has been minister of the Liberal church in this place, has resigned to accept a call to Rock Rapids, Ia.

Baltimore, Md.

In these days of tremendous pressure, the religion which connects the individual with his daily environment, and presents a logical, consistent relation between the aspirations of his soul and the necessities of his material existence, is the most vital need of the time.

The Vrooman brothers are young men of great moral earnestness fired with enthusiasm, who, in their crusade against the evils of the social order, recognize that ideal results are to be produced only by making use of existing methods. Under the head of *Dynamic Religion* they have instituted a series of Sunday evening meetings, in which a concrete, definite and uncompromising treatment and exposition of the many evils of the day is combined with a broad toleration and appeal to each individual to do what lies within his power, either by vote, influence, or organization, to bring about fundamental changes in certain abuses of the social order. At present a series of Sunday evenings are being devoted to the "Wonders of Baltimore", including "Business Methods", "The Union for Public Good", "Municipal Reform", etc. These meetings are held in the Lyceum Theater. The body of the theater is reserved, though the tickets are to be had by application. Their popularity is such that every ticket is usually given away by Thursday night. On Sunday evenings the balconies are open without reserve, and half an hour before the time set for beginning they are already well filled. At five minutes to eight, the unoccupied reserved seats are open to all. The theater is filled

to overflowing, with all of its 2000 seats taken, and some evenings, besides hundreds standing, many have been turned away.

Rev. Hiram Vrooman, pastor of a church in Baltimore, usually opens the meeting with readings, prayer and a short address, interspersed with music. The Rev. Walter Vrooman follows with a longer address. He seems the embodiment of fiery zeal and intense earnestness. Yet he never loses himself in an overdone or overstrained flight of enthusiasm. Rev. Harry Vrooman, pastor of a Congregational church at Boston, and Mr. Carl Vrooman sometimes participate.

A notable characteristic of the Vrooman brothers is their remarkable toleration combined with a daring and aggressive spirit. Their undoubted radicalism of standpoint is tempered with a judiciousness which is the result of true liberalism. They represent neither the usual "liberal" (or radical) nor the partly tintured "orthodox" type of evangelists, who mix a little liberalism with a great deal of old-fashioned bigotry. They see that co-operation towards the moral ideal is infinitely more useful than any stress that can be laid on any one creed, and while antagonizing no one, they invite representatives of all creeds and shades of belief to join in an organized effort against the common enemies of man.

L. C. W.

Billerica, Mass.

Rev. Minot Osgood Simons has accepted a unanimous call to the First Parish in Billerica. His pastorate will commence Jan. 1, 1895.

Cleveland, Ohio.

An interesting service was held on Thanksgiving Day. The *Cleveland Plain Dealer* says: "The new synagogue of Tiffereth Israel Congregation at the corner of Central and Willson Avenues was thrown open to a remarkable service yesterday. For the first time in Cleveland, and perhaps anywhere, the doors of a Jewish temple were thrown open and its platform occupied, not only by members of a Gentile religion, but to the women leaders of that religion. Before a congregation of Jews and Gentiles two Unitarian lady preachers and two rabbis of Israel preached from the platform yesterday, telling of the love of God and of man's duty of thankfulness and obedience in return. The spacious and magnificent temple was filled to the doors. The choir and congregation joined in national anthems and hymns of praise and thanksgiving, and the word of God was proclaimed to rich and poor alike.

"Miss Florence Buck of the Church of the Unity made the opening prayer. Then 'America' was sung by the congregation and choir, and Miss Marion Murdoch preached the sermon. Rabbi Machol followed in a brief but eloquent appeal for a more hopeful, optimistic courage on the part of all in bringing about that grand future of fraternal happiness and national prosperity which would unite all men of all nations and creeds in loving submission to one God. Rabbi Gries closed with a fervent and eloquent prayer."

Decora, Ia.

Rev. B. A. Van Sluyters, who has preached so acceptably to the Unity Church, has presented his resignation, to take effect on the first of January. He and his estimable young wife will be much missed.

Dubuque, Ia.

We note an enthusiastic letter in the *Dubuque Daily Globe-Journal* from one who had heard Rev. Mrs. Sophie Gibb preach at Odd Fellows' Hall. Mrs. Gibb was on a visit to Dubuque and preached on Sunday, Dec. 2, on the invitation of friends.

Perry, Ia.

Under the earnest and inspiring leadership of their minister, Mr. Stevens, the society here

has steadily prospered for the past year and a half, and has now made a home for itself in one of the most desirable parts of the rapidly growing town. The new church is an attraction externally and internally, and has a seating capacity of about two hundred, a capacity which was barely sufficient to contain the audience which gathered at its dedication on Dec. 16. Miss Safford, who had done so much to help start the society, preached the dedication sermon, a most eloquent and impressive discourse, and Mr. Byrnes, of Humbolt, and Mr. Gould, of Chicago, assisted in the dedication.

Mr. Stevens wisely took advantage of the dedication to have a missionary meeting, extending over several days. Friday afternoon Rev. Charles Graves, of Anamosa, gave a paper on "The Worship of the Ideal Church." The paper was discussed by Rev. J. H. Palmer, of Cedar Rapids, Ia., who also preached in the evening. Saturday afternoon papers were given by Rev. T. B. Forbush and Rev. L. A. Harvey. There was a platform meeting Saturday evening and another Sunday evening, at both of which Rev. T. P. Byrnes, of Humbolt, Rev. T. B. Forbush and Rev. A. W. Gould, of Chicago, spoke.

Sterling, Ill.

The liberal movement at Sterling and Rock

Falls, Ill., which was started by Rev. L. J. Duncan while serving as secretary for the Illinois Conference, and looked after last year by the Western Secretary, has finally effected a permanent organization under the name of The People's Church. The following is the list of officers: Mr. D. N. Foster, President; Mr. Ernest Miller, Vice-President; Mrs. Frances A. Sterling, Secretary; Mr. Herman Sterling, Mr. Alfred C. Stanley, Mrs. Caroline E. Foster, Mr. Frank Bryan and Mr. Joseph Wright, Trustees.

The church issues a statement of its principles and purposes. It declares that its purpose "is to worship God and work righteousness among men." It invites all people who "desire to work righteousness and build up and maintain moral character," to join with them. It declares the principles it stands for to be "the worship of God, the purity of personal life, the God-appointed service of man." Subscription to this statement of principles constitutes association with their service and worship. The society, which formerly worshipped in Society Hall, Rock Falls, has now leased the Academy of Music in Sterling, a large and commodious audience room, and has engaged Dr. Hoffman, formerly of Bloomington, Ill., as its minister. The opening services of the newly formed organization were



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NOTE.—The Chief Chemist rejected the Alum baking powders, stating to the World's Fair jury that he considered them unwholesome.

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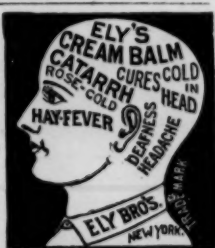
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held Sunday evening, December 16th. UNITY extends its best wishes to the new church.

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The following note comes from a Sunday school with scholars from three different counties, some of the pupils coming seventeen miles every Sunday. "Our little Sunday-school is a success. At every meeting there is an increased attendance. Our greatest difficulty is, we are all farmers and live far apart, and because of the drought are very poor in money this year. But we are rich in enthusiasm, and that is better. Our society is made up of the very best material in the country and is an intellectual one, though we are 'only farmers.' After Sunday school we have religious services, some member giving an original paper. But we need a pastor to go among the people. With the right man I am sure we should soon have a strong society; but we haven't the money."
—W. B. C."

The Study Club.

It is hoped that a complete program for a year's work may be given each week in UNITY, along with such other matter as may be of help to those interested in the intellectual side of our work, and we urge all of the clubs, of whatever name, to send us their programs as early as possible.

Program of the Unity Club of Cincinnati, Ohio. 1894-1895.

In these days of controversy it seems well to give the adherents of different faiths and beliefs an opportunity to speak for themselves. In view of which the Directors of the Unity Club offer the following program:

1894: Oct. 24. Grounds for Belief in Judaism, by Rev. David Philipson, D. D.
Nov. 7. Why I am a Mussulman, by Mohammed Alexander Russell Webb.

Nov. 28. Why I am a Universalist, by Rev. U. S. Milburn.

Dec. 12. Grounds for Belief in the Holy Catholic Church (evening), in charge of Archbishop Elder.

1895: Jan. 9. Grounds for Belief in the Church of the New Jerusalem, by Rev. John Goddard, D. D.

Jan. 23. Why I am a Theosophist, by J. D. Buck, M. D.

Feb. 13. Grounds for Belief in the Protestant Episcopal Church, by Rev. D. W. Rhodes, D. D.

Feb. 27. Grounds for Belief in Christian Science, by Mrs. Mary A. Ryland, C. S. B.

March 13. Why I am a Presbyterian, by Rev. C. L. Work, D. D.

March 27. Grounds for Belief in Spiritualism, by Mrs. R. S. Lillie.

April 10. Why I am a Methodist, by Rev. J. W. Magruder.

April 24. Why I am a Unitarian, by Rev. E. A. Coil.

Rev. E. A. Coil is the president and Miss Anna Pugh, 245 Cutter Street, is corresponding secretary.

Program of the Unity Club of Duluth, Minn.

A series of miscellaneous topics have been arranged, each one of which has two papers, on opposite sides, to be followed by a discussion. In October the topics were: "Restriction of Immigration," and "The Initiative and the Referendum"; in November, "The Crusades," "Methaphysical Idealism versus Methaphysical Realism"; in December, "The Rubaiyat of Omar Khayyam," and "Charles Darwin"; in January, "Matthew Arnold" and "The Influence of Climate on Morals."

Program of the Unity Club of Humbolt, Ia.

This club continues the course it found so successful last year, and devotes a part of each evening to the study of Biology and Zoology and the rest to the study of social questions, the first evening having a study of the Amoeba and of Banking; the second, of the Fresh Water Sponge and of the Province of Government. At the roll-call each mem-

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cognito Library, by "Oswald
Valentine", author of "The Pass-
ing of a Mood", seems to us one
of the best stories that has been
published for many a day. Like
the old-fashioned novel, it is a
story of the lighting of life by the
beauty of love, followed by
struggle and sorrow, and finally
peace. But the stage of difficulty
is far more real, more profoundly
felt, than in the old-fashioned
romance; it deals with the real
difficulties of life, subjective and
objective. It is a love story, for
it is a story of life; and it is
very well written. It has beauty
and strength, sadness, too; but,
above all, it seems to us to have
truth. (Fifty cents.)

In *An Introduction to the Study of
English Fiction* (D. C. Heath &
Co., Boston; \$1.00), Prof. W. E.
Simonds seeks merely "to pro-
vide a bare introduction", and
"complacently recognizes the sub-
ordination of the essays to the
texts they are intended to intro-
duce." The book contains a sec-
tion on books for reference and
reading, including a list of one
hundred works of fiction in Eng-
lish, of which twenty are transla-
tions. In this he includes two
books by Henryk Sienkiewicz, one
by F. M. Dostoyevsky, and Man-
zoni's "The Betrothed"; the others
are by the more widely known con-
tinental authors. Ninety-one pages
are devoted to introductory essays,
—"Old English Story Tellers",
"The Romance of the Court of
Elizabeth", "The Rise of the
Novel", "The Prefection of the
Novel", and "Tendencies of To-
day",—four pages to index, and
the remaining one hundred and
forty-five pages to translations from
Beowulf and King Horn, and selec-
tions from a number of the earlier
writers of fiction, ranging from the
time of Sir Philip Sidney to that of
Fielding and Laurence Sterne,—
about two centuries. The plan of
the book seems to us a good one,
and we believe the instructor in
literature will find it of value for
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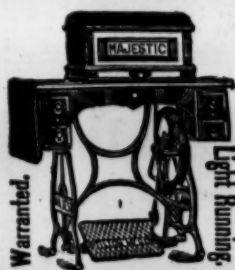
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PROF. C. H. HENDERSON, of the University of Chicago, has prepared a *Catechism of Social Observation: An Analysis of Social Phenomena*, which together with an admirable practical address entitled "The Sociological Method of Unifying Studies," has been published in pamphlet form by D. C. Heath & Co., of Boston. The author says that every student of society should keep a note-book, and his little work is designed to help them to know what to look for. Helps of this kind are always useful.

MACMILLAN & Co. send us a volume of 310 pages (\$1.25) entitled *Selections from the Poems of Aubrey de Vere*, edited with a preface by George Edward Woodberry. Mr. Woodberry's introduction seems to us too adulatory to have critical value, and moreover it seems to be somewhat carelessly worded. We feel thankful to him, however, for his labor of love in doing something to introduce this poet of the Emerald Isle to a wider public than he has hitherto enjoyed. He has given us one selection from each of De Vere's long poems, "The Foray of Queen Meave" and "The Sons of Usnach," and "Oiseen and St. Patrick;" "An Old Poet's Love" and "Zara to Antar," from the several groups of poems similarly entitled; but with one exception all the other poems are complete in themselves.

THE *Story of the Civil War*, by John Codman Ropes. Part I. To the Opening of the Campaigns of 1862. (Putnam's, \$1.50.) The first

volume of an important set lies before us. The title will be somewhat misleading to those who do not know the nature of Mr. Ropes's work. But whoever has read the lectures of our author printed under the title of "The First Napoleon", or that elaborate study of movements, "The Campaign of Waterloo", will not need to be told that the present work is painstaking and strong. Mr. Ropes thus expresses his purpose: "It is to write of the subjects treated from the standpoint of each of the contending parties . . . the war should not be so depicted as to imply that the North and the South differed and quarreled about the same things." The questions of dispute between the sections are treated rather briefly but very clearly. Indeed the book is to be praised throughout for brevity and conciseness. As a military critic Mr. Ropes is at his best when writing of the military situation and the battle of Bull Run. We await with interest the coming volumes. The maps at the end of the present volume are exceedingly good.

H. B. L.

THE *French Revolution Tested by Mirabeau's Career*. By H. von Holst. (Chicago: Callaghan & Company. 2 vols.) These twelve lectures which Dr. von Holst delivered last spring before the Lowell Institute should be read by all who care for a vivid and not too elaborate picture of the great Mirabeau. A more valuable introduction to this remarkable epoch is not to be found. And we doubt if there is a living man who can speak with such authority as Dr. von Holst on Mirabeau's career. The spirit of the historian is indicated when he writes: "Men . . . never can be really

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